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Queer Mutiny: An intracommunal discourse

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Queer Mutiny

Anonymous

Without doubt, the author of “Queer Mutiny” is challenging heterosexual normativity, and behavioral normativity in general. Part of this challenge is directed at those who won’t stand for oppressive norms regarding sexual behavior and gender (or otherwise) in certain environments where it may be the PC thing to do, yet, acquiesce to the status quo when outside of an environment where queer liberation is the expected pattern of belief. Corresponding to the author’s notion that formal controls (i.e., laws) will have only a superficial influence on achieving the “ultimate booty” of liberation, it is the responsibility of the liberal community to say “no” when confronted with homophobic or other behavior based on irrational fear. At its essence, liberation implies a certain form of interpersonal interaction – that based on mutual respect. Creating informal laws (i.e., social norms) that embrace difference, so long as it is not reasonably destructive, is an important target for the liberal community.

Lucas Salazar

November 11, 2004

Queer Mutiny

Anonymous

An intra-communal discourse

The sentiment of Liberation has been subtracted from the current gay rights movement. We fear that after queers have the right to marry, breeders will think we aren’t oppressed anymore. And any future queer activism will be seen as “complaining” or “too extreme”, although that is already a common perception, as Andrew Sullivan suggested on CNN news “were not making it a big deal because this is not a revolution”. Queers will not achieve liberation by conforming to the dominant culture’s (white heterosexual) perception of “normal”. No government law, amendment or politician will give us freedom.

We will not be satisfied with getting a place at the table or being the deciding issue in the next election. We must take our movement back from corporations and politicians, and work to build a decentralized, inclusive queer movement that recognizes the interconnectedness of oppression. We must realize that not everyone experiences LGBTQ life in the same way and we need to make room for those differences and accommodate them. Instead of focusing on gay marriage or gays in the military we can be working on empowering queer youth, the health and rights of sex workers, trans issues, community building, health care and AIDS activism. This is what liberation means to us. We must begin

from the ground up, working within our communities not from within our establishment. Fuck you Andrew Sullivan we need a revolution!

Queer Mutiny recognizes that Homosexuality is indeed a menace to society, at least, to society as presently constituted. Gayness radically challenges the ways people think about gender, the family, and the place of pleasure in everyday life. Therefore, the notion that sexuality is a purely private concern, and that gay men and lesbians are really just the same as everyone else except for what they do in bed, is a convenient liberal fiction, and one that conservatives rightly dismiss. The QUEER MUTINY movement advocates for equal rights while abandoning the integrationist notion that we are all the same or just as "normal" as heterosexuals. We deserve to be treated the same as everyone else, however we recognize that as a culture we are NOT the same as everyone else. Our radical freakiness and rejection of the dominant heterosexual formula should NOT exclude us from equal rights. This is what the current, so-called, gay rights or better phrased Homocon "movement" has so conveniently forgotten.

Unfortunately we don't currently see a

movement. Whenever we read an article, usually written by a breeder, about the gay rights movement, the question arises "what movement?". The only visibility we have are scattered political issues that make the headlines every now and then. Yes there are sincere people working to achieve equality for LGBTQ people, but we feel that the focus of many of these people is in the wrong place. Contemporary gay rights activists are more concerned with getting a place at the table rather than destroying the table all together. What our communities need are pirates. According to B.R. Burg, English sea rovers of the seventeenth century Caribbean often partook in sodomy and other same-sex sexual acts and lifestyles that would be defined by modern social standards as queer. These men and women of the pirate tradition were rejected from their "normal" social structure for being unwilling to censor their expression. In this regard history has repeated itself within the context of gay activism. Just as pirates found their families on ships, we have found ours in the cities. And just as our "queer" brothers and sisters of the seventeenth century took to the sea to avenge the oppression of "normalcy", we must take to the streets, making liberation our ultimate booty!